

SPENDING IN THE WAY OF ALLAH

(A Collection of Ahadith on Virtues of Charity in Islam)

Compiled by:

Mufti Abul Faiz Muhammad Tufail Naqshbandi 



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MUFTI AZAM PAKISTAN ACADEMY KARACHI

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(A Collection of Ahadith on Virtues of Charity in Islam)

Compiled by:

Mufti Abul Faiz Muhammad Tufail Naqshbandi رحمۃ اللہ علیہ

Translated by:

Sharjeel Ahmed Khan

(M.A., M.Th)

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GULFISHAN SOCIETY, MALIR HALT, KARACHI – 75210, PAKISTAN

CONTACT NO. 021-34592065, +27-(78)6249299, 0300-3378672

Web: www.anwarulquran.org

Email: anwarulquran48@gmail.com
muhammadfaiz78692@gmail.com

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FOREWORD

There are different things in the world which serve as a means of proud and honour for the people. For some the abundance of wealth is a means of proud and honour whereas some feel proud of having giant castles or palaces. However, for me the thing which serves as a means of honour is the life of my esteemed father His Eminence Allama Mufti Abul Faiz Muhammad Tufail Naqshbandi رحمۃ اللہ علیہ.

His Eminence was born in 1937 CE at the place Chak (No.76), district Qasur. He was taught the basic Islamic education at home. Afterwards, he acquired full-fledged Islamic theological education from the prominent scholars of his time, namely Allama Hafiz Mufti Ata Muhammad Bandyalvi رحمۃ اللہ علیہ, Shaikh-ul-Hadith Allama Abdul Mustafa al-Azhari رحمۃ اللہ علیہ, Munazir Ahle Sunnat Allama Allah Baksh رحمۃ اللہ علیہ, Shaikh-ul-Quran Allama Abdul Ghafur Hazarvi رحمۃ اللہ علیہ and others. Moreover, he kept the company of such colleagues who later became the well-known scholars, like Shaikh-ul-Hadith Allama Ghulam Rasool Saeedi, Allama Abdul Hakeem Sharf Qadri, Allama Ghulam Dastaghir Afghani and others. On 21st February 1987, his noble soul returned to Allah's mercy.

His Eminence was undoubtedly a refulgent son of Islam and had deep love for Allah and His Messenger ﷺ in his heart. He led an exemplary life. When I opened my eyes in this world, I found him teaching Quranic verses and Ahadith of the Holy Prophet ﷺ to the seekers of knowledge. He had a pious, noble and spiritual character and therefore there was no disintegration in his thought and action. The services of His Eminence to Islam are multi dimensional. He taught at several theological institutes like Dar-ul-Uloom Qadriyyah Rizviyyah Karachi, Qamar-ul-Uloom Faridiyyah Rizviyyah Karachi and others. Plenty of students learnt Islamic sciences and theology from him. He also founded the Islamic institutes like Jamia Hanafiyyah Rizviyyah and Jamia Ghosiah Tufailiyyah. For the purpose of Islamic propagation, he founded the organizations, namely Anjuman Ashiqaan-e-Raool and Anjuman Muhibbaan-e-Rasool. Side by side, he was an outstanding orator and author. He wrote many Islamic treatises, books, pamphlets

and *fatawas*. He was entitled as Mufti Azam Pakistan. Many of his scholarly works are still present in manuscript form.

I consider it my privilege to get the works of my father published in a best possible manner. The present book is the English version of one of his works. It is the collection of Ahadith on virtues of charity in Islam. I thought it beneficial to get this compilation of my father published in English. For rendering the work into English, I took the services of Maulana Sharjeel Ahmed Khan who is a young and multi-talented Islamic scholar based in Karachi (Pakistan).

Lastly, I would like to thank all my brothers and sisters in Islam who contributed to the present publication either by finance or by scholarly suggestions and moral support. May Allah bless them all! May Allah shower His blessings on the soul of my father and the entire Muslim Ummah! Ameen

Muhammad Faiz Ahmed

[Head, Mufti Azam Pakistan Academy]

[Chairman, Jamia Islamia Anwar ul Quran Trust &

Jamia Ghosiah Tufailiyyah Trust,

Gulfishan Society, Malir Halt, Karachi - 75210, Pakistan]

TRANSLATOR'S PREFACE

In the name of Allah, the Most Beneficent, the Most Merciful

The present work entitled *Spending in the way of Allah* is the English translation and explanation of selected Ahadith on the virtues of charity in Islam. The compilation was done by a great scholar of his time His Eminence Allama Mufti Abul Faiz Muhammad Tufail Naqshbandi رحمہ اللہ. I am indebted to his son Maulana Muhammad Faiz Ahmed for motivating me to render the compilation into English. I acknowledge his efforts for bringing his father's works to print in different forms and by virtue of it proving himself as a reward generating son for his late father.

May Allah accept all our endeavours in His way! Ameen!

Sharjeel Ahmed Khan

October 17th, 2013

Sharjeel.ahmad18@gmail.com

G/80, Behind Jacob Line, Lines Area, Karachi

بسم الله الرحمن الرحيم

(Hadith No.1)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
لو كان لي مثل أحد ذهباً لسرّني أن لا يمر علي ثلاث ليالٍ وعندي منه
شيء إلا شيء أرصده لدين . (الصحيح للبخاري)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Had I possessed the gold equal to the mountain of *Uhud*, it would have pleased me not to keep it with me more than three nights except only little of it for paying my debt.

Explanation:

This Hadith shows the great passion of the Holy Prophet ﷺ to give charity. He never liked to accumulate wealth in any form. Rather, he always spent the things in the way of Allah. This Hadith teaches us that we should not love to accumulate wealth. We should love to spend wealth in the way of Allah.

(Hadith No.2)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
ما من يوم يصبح العباد فيه إلا ملكان ينزلان فيقول أحدهما اللهم أعط
منفقا خلفا ويقول الآخر اللهم أعط ممسكا تلفا . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Two angels descend every morning the people wake up. One of them says: O Allah, give substitute to the giver (in Your way). The other says: O Allah, bring loss to (the wealth) of the miser.

Explanation:

The Almighty Allah replaces the amount of things a person spends in His way with something better. On the other hand, He brings destruction to the wealth of a person who withholds from giving it in His way.

(Hadith No.3)

عن أسماء قالت قال رسول الله صلى الله عليه وسلم أنفقي ولا تحصي
فيحصي الله عليك ولا توعي فيوعي الله عليك ارضخي ما استطعت .
(متفق عليه)

Translation:

Hazrat Asma narrated that the Messenger of Allah ﷺ said: Spend and don't count. So, Allah will give you uncountable. And do not withhold (from giving). Otherwise, Allah will withhold from (giving) you. Spend as per your capacity.

Explanation:

The Almighty Allah rewards a person as per his belief upon Him. We should spend in the way of Allah without any counting and seek reward from Allah. He will give us beyond our imagination.

(Hadith No.4)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
قال الله تعالى أنفق يا ابن آدم أنفق عليك . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Allah said: Spend, o son of Adam, and you will be spent for.

Explanation:

The present Hadith is *Hadith-e-Qudsi*. *Hadith-e-Qudsi* is a Hadith in which the saying is of Allah and the narrator is the Prophet ﷺ. We have been taught in this Hadith that we should keep spending in the way of Allah. The things

which we will spend in His way are the worldly things and they are mortal whereas the reward which Allah will give us is everlasting.

(Hadith No.5)

عن أبي أمامة قال قال رسول الله صلى الله عليه وسلم يا ابن آدم إن تبذل الفضل خير لك وإن تمسكه شر لك ولا تلام على كفاف وابدأ بمن تعول . (الصحيح لمسلم)

Translation:

Hazrat Abu Umamah narrated that the Messenger of Allah ﷺ said: O son of Adam! If you spend whatever is above your necessities, it will be better for you; and if you withhold it, it will be bad for you; and you will not be accused if you spend in a moderate way; and begin spending on those who are in your family.

Explanation:

The present Hadith is *Hadith-e-Qudsi*. *Hadith-e-Qudsi* is a *Hadith in which the saying is of Allah and the narrator is the Prophet ﷺ*. We have been motivated in this Hadith that the amount of wealth which is left after the fulfilment of our needs should be spent in the way of Allah. To hoard up wealth is very bad. Moreover, whenever we go on to give charity we should first see the people who are under our responsibility and they are our families.

(Hadith No.6)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
مثل البخيل والمتصدق كمثل رجلين عليهما جنتان من حديد قد
اضطرت أيديهما إلى تديهما وتراقيهما فجعل المتصدق كلما تصدق
بصدقة انبسطت عنه و جعل البخيل كلما هم بصدقة قلصت وأخذت
كل حلقة بمكانها . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: A miser and a charity giver are like two persons who have their body covered with armours made of iron. Their hands have been tied along their chests and backs. When a charity giver gives charity his hands get untied; and when a miser decides to give charity his armour gets tightened and so all the holes of it in their points.

Explanation:

Examples are an effective means for deep understanding of the things. In the present Hadith the Prophet ﷺ is making us understand by examples the excellence of a charity giver and the vice of a miser.

(Hadith No.7)

عن جابر قال قال رسول الله صلى الله عليه وسلم اتقوا الظلم فإن الظلم ظلمات يوم القيامة واتقوا الشح فإن الشح أهلك من كان قبلكم حملهم على أن سفكوا دماءهم واستحلوا محارمهم . (الصحيح لمسلم)

Translation:

Hazrat Jabir narrated that the Messenger of Allah ﷺ said: Keep away from cruelty as surely it will be (presented in the form of) a darkness on the Judgment Day; and keep away from miserliness as surely it brought destruction to the people before you; they were first persuaded to cruelty and then they shed their blood and made lawful what was unlawful for them.

Explanation:

Cruelty or oppression is an act which is strongly disliked by Allah and He has prepared a severe punishment for cruel people in the Hereafter. Moreover, miserliness is a means of leading to cruelty and then ultimately to the wrath of Allah. So, we must avoid miserliness.

(Hadith No.8)

عن حارثة بن وهب قال قال رسول الله صلى الله عليه وسلم تصدقوا فإنه يأتي عليكم زمان يمشي الرجل بصدقه فلا يجد من يقبلها يقول

الرجل لو جئت بها بالأمس لقبلتها فأما اليوم فلا حاجة لي بها . (متفق عليه)

Translation:

Hazrat Harisah bin Wahb narrated that the Messenger of Allah ﷺ said: Do charity. Certainly a time will come upon you when a person will walk along with his charity; but he will find nobody who receives it; a man will say (to him): If you had come to me yesterday, I would have accepted it. As far today, I do not need it.

Explanation:

A time will come when almost all the believers will be prosperous. It will happen, according to other Ahadith, in the days near to *Qayamah* and the arrival of Hazrat Mahdi. In those days, the earth will have thrown outside all the blessings and treasures inside it. The exact time of *Qayamah* is unknown to us. So, every believer should strive to spend in the way of Allah as much as he can for the time will surely come when he will hardly find anybody who will accept his charity due to the widespread prosperous condition.

(Hadith No.9)

عن أبي هريرة قال قال رجل يا رسول الله أي الصدقة أعظم أجرا ؟
قال أن تصدق وأنت صحيح شحيح تخشى الفقر وتأمل الغنى ولا تمهل

حتى إذا بلغت الحلقوم قلت لفلان كذا ولفلان كذا وقد كان لفلان .
(متفق عليه)

Translation:

Hazrat Abu Hurairah narrated: A man said: O Messenger of Allah ﷺ: Which charity is greater in reward? He said: That is to do charity when you are fine, afraid of poverty and seeker of prosperity. And do not wait (for doing charity) until (the time comes when) you breathe last and say: This is for this person and that is for that person and that is that person's.

Explanation:

We should not wait for our last days of life to make charity. When we are fit, energetic and also have urge to earn *Halal* (lawful) wealth, it is the right time to spend in the way of Allah.

(Hadith No.10)

عن أبي ذر قال انتهيت إلى النبي صلى الله عليه وسلم وهو جالس في ظل الكعبة فلما رأيته قال هم الأخسرون ورب الكعبة فقلت فذاك أبي وأمي من هم ؟ قال هم الأكثرون أموالا إلا من قال هكذا وهكذا وهكذا من بين يديه ومن خلفه وعن يمينه وعن شماله وقليل ما هم .
(متفق عليه)

Translation:

Hazrat Abu Zarr narrated: I came to the Prophet ﷺ. He was sitting under the shadow of the *Ka'bah*. When he saw me he said: Those people are in loss. I said: Be my father and mother sacrificed to you! Who are they? He said: They are those who have wealth in excess except those (among them) who spend their wealth this way and that way; to their front and back and right and left; but such (people) among them are rare.

Explanation:

Those whom Allah has given wealth in excess should spend excessively in His way. They will become beloved to Allah in this manner. Otherwise, they will be the losers in reality according to the present Hadith.

(Hadith No.11)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
السخي قريب من الله قريب من الجنة قريب من الناس بعيد من النار .
والبخيل بعيد من الله بعيد من الجنة بعيد من الناس قريب من النار .
ولجاهل سخي أحب إلى الله من عابد بخيل . (السنن للترمذي)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: The generous is near to Allah, near to *Jannah*, near

to people and away from the Fire; and the miser is away from Allah, away from *Jannah*, away from people and near to the Fire; and verily an ignorant generous is beloved to Allah than a miser worshipper.

Explanation:

The Almighty Allah loves a generous person. For Allah loves such person, the *Jannah* (the Heaven) as well as the people love him too. On the other hand, Allah dislikes a miser person. For Allah dislikes such person, the people dislike him too and he becomes the fuel of the Hell fire.

(Hadith No.12)

عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لأن يتصدق المرء في حياته بدرهم خير له من أن يتصدق بمائة عند موته . (السنن لأبي داود)

Translation:

Hazrat Abu Said Al-Khudri narrated that the Messenger of Allah ﷺ said: If a person does charity of a *Dirham* in his life, it will be better than doing it of hundred (*Dirhams* at the time) when he is near to death.

Explanation:

We should make a habit of doing charity. We should not underestimate the giving of little things in charity when we

are fine and fit. We should not wait for our last days of life thinking of doing a big charity.

(Hadith No.13)

عن أبي الدرداء رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
مثل الذي يتصدق عند موته أو يعتق كالذي يهدي إذا شبع . (المسند
لأحمد)

Translation:

Hazrat Abu Darda narrated that the Messenger of Allah ﷺ said: One who does charity (at the time) when he is about to die or frees a slave (at that time) is like a person who gives away (food) when his hunger is satisfied.

Explanation:

This Hadith shows that avoiding charity the whole life and doing it at the time of death is not encouraged in Islam. It has been discouraged in Islam. We should spend in the way of Allah throughout our life especially when we are fine and fit.

(Hadith No.14)

عن أبي سعيد قال قال رسول الله صلى الله عليه وسلم خصلتان لا
تجتمعان في مؤمن البخل وسوء الخلق . (السنن للترمذي)

Translation:

Hazrat Abu Said narrated that the Messenger of Allah ﷺ said: Two traits cannot come together in a believer – miserliness and bad moral conduct.

Explanation:

A believer serves as the icon of good moral conduct and openheartedness in the society. Miserliness and immorality are not his signs. If someone is indulged in such bad traits he is not a true believer.

(Hadith No.15)

عن أبي بكر الصديق رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا يدخل الجنة خب ولا بخل ولا منان . (السنن للترمذي)

Translation:

Hazrat Abu Bakr Siddiq narrated that the Messenger of Allah ﷺ said: A deceptive, a miser and one who boasts of favours (he conferred upon others) shall not enter *Jannah*.

Explanation:

A true believer remains away from deception, cheating, miserliness and making a show of the favours he does to others. Such bad traits lead a person to the fire of Hell.

(Hadith No.16)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
شر ما في الرجل شح هالع وجبن خالع . (السنن لأبي داود)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Vices in a man are two – extreme miserliness and extreme cowardliness.

Explanation:

A good man is one who is brave as well as generous. Being very hesitant to give charity and being very cowardly are the bad traits.

(Hadith No.17)

عن عائشة رضي الله عنها أن بعض أزواج النبي صلى الله عليه وسلم
قلن للنبي صلى الله عليه وسلم أينما أسرع بك لحوقا؟ قال أطولكن يدا
فأخذوا قصبة يذرعوها فكانت سودة أطولهن يدا فعلمنا بعد أنما كانت
طول يدها الصدقة وكانت أسرعنا لحوقا به زينب وكانت تحب
الصدقة . (الصحيح للبخاري)

Translation:

Hazrat Ayesha narrated: Some wives of the Prophet ﷺ said to the Prophet ﷺ: Which one of us will meet you first in the Hereafter? He said: One whose hands are longest among you (will meet me first in the Hereafter). Listening this, they started measuring the length of the hands of one another. They found Hazrat Sawdah having the longest hands among them. But, later the events showed that the meaning of longest hands was the giving of charity in excess; and one who died first among us (and met the Prophet ﷺ first in this way) was Hazrat Zainab and she loved to give charity in excess.

Explanation:

This Hadith shows the excellence of Hazrat Zainab on one hand. On the other hand, it brings forth the virtues of doing charity excessively. Due to the quality of spending in the way of Allah very much Hazrat Zainab became the first among all the wives of the Prophet ﷺ to meet him in the Hereafter.

(Hadith No.18)

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال قال رجل لأتصدقن بصدقة فخرج بصدقته فوضعها في يد سارق فأصبحوا يتحدثون تصدق على سارق فقال اللهم لك الحمد على

سارق لأتصدقن بصدقة فخرج بصدقته فوضعها في يد زانية فأصبحوا يتحدثون تصدق الليلة على زانية فقال اللهم لك الحمد على زانية لأتصدقن بصدقة فخرج بصدقته فوضعها في يد غني فأصبحوا يتحدثون تصدق على غني فقال اللهم لك الحمد على سارق وعلى زانية وعلى غني فأني فقيل له أما صدقتك على سارق فلعله أن يستعف عن سرقة وأما الزانية فلعلها أن تستعف عن زناها وأما الغني فلعله يعتبر فينفق مما أعطاه الله . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Holy Prophet ﷺ said: A man said: I will do charity today. He went out (at night) to do charity and (unknowingly) handed over the charity to a thief. The next morning people started saying that someone has given charity to a thief. The man said: Praise be to You, o my Lord, for this charity of mine to a thief. I will surely do charity (again). He went out (the other night) to do charity and (unknowingly) handed over the charity to a prostitute (this time). The next morning people started saying that someone has given charity to a prostitute. The man said: Praise be to You, o my Lord, for this charity of mine to a prostitute. I will surely do charity (again). He went out (the other night) to do charity and (unknowingly) handed over the charity to a wealthy person (this time). The next morning people started saying that

someone has given charity to a wealthy person. The man said: Praise to You, o my Lord, for this charity of mine to a wealthy person. He was then told (in a dream): Your charity to a thief may lead him to leave theft; your charity to a prostitute may lead her to stop from prostitution; and your charity to a wealthy person may persuade him to spend in the way of Allah from whatever Allah has given him.

Explanation:

This Hadith teaches us that when we discover that we have mistakenly given a charity to a person who does not deserve it we should not feel grief or take our charity back. But, we should try to spend more in the way of Allah. Allah will reward us as per our good intentions.

(Hadith No.19)

عن أبي هريرة عن النبي صلى الله عليه وسلم قال بينا رجل بفلاة من الأرض فسمع صوتا في سحابة اسق حديقة فلان فتنحى ذلك السحاب فأفرغ مائه في حرة فإذا شرجة من تلك الشراج قد استوعبت ذلك الماء كله فتتبع الماء فإذا رجل قائم في حديقته يحول الماء بمسحاته فقال له يا عبد الله ما اسمك فقال له يا عبد الله لم تسألني عن اسمي فقال إني سمعت صوتا في السحاب الذي هذا مأؤه يقول اسق حديقة فلان لاسمك فما تصنع فيها قال أما إذ قلت هذا فإني أنظر إلى

ما يخرج منها فتصدق بثله وأكل أنا وعيالي ثلثا وأرد فيها ثلثه .
(الصحيح لمسلم)

Translation:

Hazrat Abu Hurairah narrated that the Prophet ﷺ said: A man was passing through a jungle. He heard a voice coming from the clouds saying: Water the garden of a such and such person. Thereafter, a cloud moved towards a side and poured over a rocky surface. The poured rain water then began to move through drainage. The man went along the movement of water and saw that in a garden a person was holding a spade in his hand and making way for the water. The man asked him: O servant of Allah! What is your name? While asking this he also said a name and asked him whether it was his. He said: Why are you asking my name? The man said: I heard the clouds saying to water your garden and calling your name as well. So, what do you do special in this garden? He said: Now, when you have said this, listen that whatever amount of things this garden produces I give one third of it in charity, and keep another one third of it for my family and the rest one third of it I keep for using as seed.

Explanation:

When a person sincerely spends in the way of Allah from his *Halal* (lawful) earning he becomes beloved to Allah.

Allah bestows His blessings upon him and provides means for him to continue spending in His way.

(Hadith No.20)

عن أم بجيد قالت قلت يا رسول الله إن المسكين ليقف على بابي حتى أستحيي فلا أجد في بيتي ما أدفع في يده . فقال رسول الله صلى الله عليه وسلم ادفعي في يده ولو ظلما محرقا . (المسند لأحمد)

Translation:

Hazrat Umme Bujaid narrated: I said: O Messenger of Allah ﷺ, verily a destitute waits at my door till I feel ashamed as I do not find something to give him in his hand. The Messenger of Allah ﷺ said: Put into his hand (something) even if it is a cooked hoof.

Explanation:

This Hadith teaches us that we should not always look for big things while giving charity. We should develop in ourselves the habit of giving. We should not say no to someone who asks in the name of Allah. Even if we only have little things we should not feel ashamed in spending them in the way of Allah.

(Hadith No.21)

عن مولى لعثمان رضي الله عنه قال أهدي لأُم سلمة بضعة من لحم وكان النبي صلى الله عليه وسلم يعجبه اللحم فقالت للخادم ضعيه في البيت لعل النبي صلى الله عليه وسلم يأكله فوضعت في كوة البيت . وجاء سائل فقام على الباب فقال تصدقوا بارك الله فيكم . فقالوا بارك الله فيك . فذهب السائل فدخل النبي صلى الله عليه وسلم فقال يا أم سلمة هل عندكم شيء أطعمه ؟ . فقالت نعم . قالت للخادم اذهبي فأتي رسول الله صلى الله عليه وسلم بذلك اللحم . فذهبت فلم تجد في الكوة إلا قطعة مروة فقال النبي صلى الله عليه وسلم فإن ذلك اللحم عاد مروة لما لم تعطوه السائل . (دلائل النبوة للبيهقي)

Translation:

A freed slave of Hazrat Usman narrated: A piece of meat was sent to Hazrat Umme Salamah as gift for the Prophet ﷺ would like to eat meat. She said to her maid servant: Keep it safe for the Prophet ﷺ. He would likely to eat it. Her maid servant put that piece of meat in a pot. Meanwhile, a beggar came and called near the door: Give charity. Allah will reward you. The answer came from the house: May Allah bless you! The beggar returned. When the Prophet ﷺ came to the house of Umme Salamah and asked if there was something to eat, she replied: Yes. She

asked her maid servant to bring the piece of meat. When she went to bring it, she found a piece of stone over there where she had put a piece of meat. The Prophet ﷺ said: That piece of meat has turned into a piece of stone now for you had not given it to that beggar.

Explanation:

This Hadith teaches us that we should not refuse giving in the way of Allah anything thinking to save it for future use. We do not know whether we would be able to use it in future. So, we should keep spending in the way of Allah.

(Hadith No.22)

عن ابن عباس رضي الله عنهما قال قال النبي صلى الله عليه وسلم ألا أخبركم بشر الناس متزلاً ؟ قيل نعم قال الذي يسأل بالله ولا يعطي به . (المسند لأحمد)

Translation:

Hazrat Ibn Abbas narrated that the Prophet ﷺ said: Should not I tell you about the worst person in rank among the people? When the Prophet ﷺ was responded with affirmation, he said: He is the one who asks in the name of Allah and do not give in His name.

Explanation:

According to the scholars of Hadith, this Hadith has two possible meanings. First is that it tells the vice of a person who asks in the name of Allah and makes His name a means for begging and thus dishonours His name. Second is that it is an admonition for a person who is asked in the name of Allah and yet his heart is not softened to give away something.

(Hadith No.23)

عن أبي ذر سمعت رسول الله صلى الله عليه وسلم يقول ما أحب لو أن لي هذا الجبل ذهباً أنفقته ويتقبل مني أذر خلفي منه ست أواقى .
(المسند لأحمد)

Translation:

Hazrat Abu Zarr narrated: I heard the Messenger of Allah ﷺ saying: If this mountain were to turn into gold, it would please me to spend it (in the way of Allah) so that it may be accepted (as charity) from my side and I would not bear it leaving behind me even 6 *Auqiyah* of it.

Explanation:

This Hadith shows the great passion of the Prophet ﷺ to spend in the way of Allah excessively. It teaches us that we

should always wish to spend more and more in the way of Allah even if we do not have means for spending.

(Hadith No.24)

عن عقبه بن الحارث قال صليت وراء النبي صلى الله عليه وسلم بالمدينة العصر فسلم ثم قام مسرعا فتخطى رقاب الناس إلى بعض حجر نسائه ففرع الناس من سرعته فخرج عليهم فرأى أنهم قد عجبوا من سرعته قال ذكرت شيئا من تبر عندنا فكرهت أن يحبسني فأمرت بقسمته . (الصحيح للبخاري)

Translation:

Hazrat Uqbah bin Al-Haris narrated: Once I attended the Asr prayer led by the Prophet ﷺ at Madinah. Just as the Prophet ﷺ finished the prayer, he rushed to the house of one of Ummahatul-Mominin (the wives of the Prophet ﷺ). Very soon he came back. When the Prophet ﷺ observed that the people were surprised on this sudden departure and arrival he said: It came to my mind that there was some gold lying at home. It displeased me that it would stop me (from charity if it is not distributed). So, I have ordered for its distribution (as charity).

Explanation:

It was a habit of the Prophet ﷺ not to accumulate wealth even if it is in little amount. He would always spend the

things in the way of Allah and this Hadith is one of the examples of his habit of making charity.

(Hadith No.25)

عن عائشة رضي الله عنها قالت كان لرسول الله صلى الله عليه وسلم عندي في مرضه ستة دنانير أو سبعة فأمرني رسول الله صلى الله عليه وسلم أن أفرقها فشغلني وجع نبي الله صلى الله عليه وسلم ثم سألتني عنها ما فعلت الستة أو السبعة ؟ قلت لا والله لقد كان شغلني وجعل فدعا بها ثم وضعها في كفه فقال ما ظن نبي الله لو لقي الله عز وجل وهذه عنده ؟ . (المسند لأحمد)

Translation:

Hazrat Ayesha narrated: In the days of his mortal disease the Prophet ﷺ had six or seven *Dinars*. He ordered me to distribute it (as charity). But, due to (being busy in) the matter of illness of the Prophet ﷺ, I forgot to do so. The Prophet ﷺ asked me (one day) about those *Dinars*. I said: By Allah, I forgot to distribute it (as charity) due to (being busy in) the matter of your illness. So, he asked me to bring the *Dinars*. Then, he put them in his hand and said: No Prophet has ever thought of meeting Allah in the state of having this thing in his possession.

Explanation:

The Prophets of Allah ﷺ are not like ordinary people. They are the chosen people of Allah and the greatest in rank in the sight of Allah among all His creation. They serve as unconditional guide to the people towards whom they are sent. The present Hadith tells that it does not suit the status of any Prophet of Allah that he leaves the world and meets Allah in such a way that he has in his possession worldly wealth. Therefore, we see the Holy Prophet ﷺ commanding Hazrat Ayesha to spend certain *Dinars* of him in the way of Allah.

(Hadith No.26)

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم دخل على بلال وعنده صبرة من تمر فقال ما هذا يا بلال ؟ قال شيء ادخرته لغد . فقال أما تخشى أن ترى له غدا بخارا في نار جهنم يوم القيامة أنفق بلال ولا تخش من ذي العرش إقلالا . (شعب الإيمان للبيهقي)

Translation:

Hazrat Abu Hurairah narrated: The Prophet ﷺ went to Hazrat Bilal and found a bundle of dates with him. So, the Prophet ﷺ asked: What is this, o Bilal? He said: This is something I have accumulated for (eating) tomorrow. The Prophet ﷺ said: O Bilal, are you not afraid to see the heat of Fire on the Judgment Day due to this accumulation of

yours? O Bilal, spend it (in charity) and don't be frightened of starvation from the Lord.

Explanation:

This Hadith teaches us that accumulating wealth and avoiding spending it in the way of Allah is severely disliked in Islam. This act may lead a person to the Hell. We have been encouraged to spend in the way of Allah without having fear of starvation.

(Hadith No.27)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
السخاء شجرة في الجنة فمن كان سخيا أخذ بغصن منها فلم يتركه
الغصن حتى يدخله الجنة . والشح شجرة في النار فمن كان شحيحا
أخذ بغصن منها فلم يتركه الغصن حتى يدخله النار . (شعب الإيمان
للبيهقي)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: *Al-Sakha* (the generosity) is a tree in *Jannah*; so, one who is generous takes its branches in his hands and they do not leave him till they enter him into *Jannah*; and *Al-Shuh* (the miserliness) is a tree in the Hell; so, one who is miser takes its branches in his hands and they do not leave him till they enter him into the Hell.

Explanation:

This Hadith tells how a generous will be rewarded in the Hereafter and how a miser will suffer therein. Generosity will lead a person to *Jannah* (the Heaven) whereas miserliness will lead a person to the Hell.

(Hadith No.28)

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم بادروا بالصدقة فإن البلاء لا يتخطاها . (تجريد الصحاح لرزين)

Translation:

Hazrat Ali narrated that the Messenger of Allah ﷺ said: Be fast in doing charity as the calamities do not supersede due to it.

Explanation:

One of the benefits of charity in this world is that it saves the charity giver from calamities and accidents. It serves as an active shield for him. According to other Ahadith, charity also saves a person from tragic death. Allah bestows upon him His favours and blessings.

(Hadith No.29)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
من تصدق بعدل ثمرة من كسب طيب ولا يقبل الله إلا الطيب فإن الله
يتقبلها بيمينه ثم يربها لصاحبها كما يربي أحدكم فلوه حتى تكون
مثل الجبل . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Whoever gave charity equal to the amount of a date from his pure (lawful) earning since Allah do not accept except what is pure (lawful), Allah accepts his charity from His right side and grows it, as one of you grows up his baby horse, till that charity gets equal to the mountain.

Explanation:

Allah Almighty does not accept the charity made from unlawful earning. He only accepts what is pure and lawful. No matter how much a person spends in the way of Allah from his unlawful earning it has no value in the sight of Allah. On the other hand, even a little thing if spent in the way of Allah from the lawful earning it has great value and acceptance in the sight of Allah.

(Hadith No.30)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
ما نقصت صدقة من مال شيئا وما زاد الله عبدا بعفو إلا عزا وما
تواضع أحد لله إلا رفعه الله . (الصحيح لمسلم)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Charity does not bring loss to the wealth; and Allah brings increase to the respect of a person by forgiveness; and whoever becomes modest for the sake of Allah, Allah keeps him high.

Explanation:

In this Hadith, we have been encouraged to do three things – charity, forgiveness and modesty. We have been told here the inner benefits of these three acts. Apparently it seems that charity brings loss to one's wealth for certain amount is taken out but in reality, according to the Prophet's ﷺ saying, it is not a means of loss. It is a means of blessings. Similarly, we think that when we ask forgiveness or give forgiveness to someone our value goes down. In reality, our respect is increased by forgiveness. Likewise, if we adopt modesty and leave proud for the sake of Allah, He raises our rank and status.

(Hadith No.31)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
من أنفق زوجين من شيء من الأشياء في سبيل الله دعي من أبواب
الجنة وللجنة أبواب فمن كان من أهل الصلاة دعي من باب الصلاة
ومن كان من أهل الجهاد دعي من باب الجهاد ومن كان من أهل
الصدقة دعي من باب الصدقة ومن كان من أهل الصيام دعي من باب
الريان . فقال أبو بكر ما علي من دعي من تلك الأبواب من ضرورة
فهل يدعى أحد من تلك الأبواب كلها ؟ قال نعم وأرجو أن تكون
منهم . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Whoever spends (in the way of Allah) a pair of things from the things (he has got) he will be called from the doors of *Jannah*: and *Jannah* has (different) doors; so who is among the people of prayer he will be called from the door of *Salah*; and who is among the people of *Jihad* he will be called from the door of *Jihad*; and who is among the people of (making) charity he will be called from the door of *Sadaqah*; and who is among the people of fasting he will be called from the door of *Rayyan*. At this, Hazrat Abu Bakr said: There might be no necessity for anybody who will be called from those doors. Will anybody be called from all

those doors? He said: Yes, and I hope you to be among such people (who will be called from all doors).

Explanation:

In this Hadith we have been encouraged to give the things in charity in the form of pairs. According to the scholars of Hadith the examples of giving charity in this form are – giving two coins, two *Dirhams*, two clothes, two breads etc. This Hadith also mentions the excellence of Hazrat Abu Bakr, a great companion of the Prophet.

(Hadith No.32)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
من أصبح منكم اليوم صائما ؟ قال أبو بكر أنا قال فمن تبع منكم
اليوم جنازة ؟ قال أبو بكر أنا . قال فمن أطعم منكم اليوم مسكينا ؟
قال أبو بكر أنا . قال فمن عاد منكم اليوم مريضا ؟ . قال أبو بكر أنا
. فقال رسول الله صلى الله عليه وسلم ما اجتمعن في امرئ إلا دخل
الجنة . (الصحيح لمسلم)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Who kept fast today? Hazrat Abu Bakr said: Me. He said: Who attended the funeral today? Hazrat Abu Bakr said: Me. He said: Who gave food to a destitute today?

Hazrat Abu Bakr said: Me. He said: Who visited a sick person today? Hazrat Abu Bakr said: Me. Then, the Messenger of Allah ﷺ said: He will enter *Jannah* who has got all these traits together.

Explanation:

This Hadith teaches us to fulfil the rights of the Creator (Allah) and His creation both. Keeping fast is one of our duties towards Allah. Attending a Muslim's funeral, giving charity to a destitute and visiting a sick all are among our duties towards Allah's creation. A good Muslim is one who neither leaves his duties towards Allah nor towards His creation.

(Hadith No.33)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يا نساء المسلمين لا تحقرن جارة لجارتها ولو فرسن شاة . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: O Muslim women! A woman should not look down upon what her neighbour woman presents her even if it is a hook of goat.

Explanation:

Underestimating any good act even if it seems small is a bad deed. If someone gives a little thing to somebody in charity we should not look down upon it. We should give charity whether much or little and appreciate giving charity too.

(Hadith No.34)

عن جابر وحذيفة قالا قال رسول الله صلى الله عليه وسلم كل معروف صدقة . (متفق عليه)

Translation:

Hazrat Jabir and Hazrat Huzaifah narrated that the Messenger of Allah ﷺ said: Every good deed is a charity.

Explanation:

The Islamic concept of charity is not limited to material things. It is a very vast concept. The word used for charity in Islam is *Sadaqah* and it is applied to all good deeds done for the sake of Allah. The present Hadith brings forth the broad meaning of charity in Islam.

(Hadith No.35)

عن أبي ذر قال قال رسول الله صلى الله عليه وسلم لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجه طليق . (الصحيح لمسلم)

Translation:

Hazrat Abu Zarr narrated that the Messenger of Allah ﷺ said: Do not underestimate any good deed even (the act of just) meeting your brother with a smile on your face.

Explanation:

Every good deed even if it seems small has a great value in the sight of Allah. So, a person who just meets his brother with a smiling face gets reward from Allah. This act of his takes the form of a charity as per its reward.

(Hadith No.36)

عن أبي موسى الأشعري قال قال رسول الله صلى الله عليه وسلم على كل مسلم صدقة . قالوا فإن لم يجد ؟ قال فليعمل بيديه فينفع نفسه ويتصدق . قالوا فإن لم يستطع ؟ أو لم يفعل ؟ قال فيعين ذا الحاجة الملهوف . قالوا فإن لم يفعله ؟ قال فيأمر بالخير . قالوا فإن لم يفعل ؟ قال فيمسك عن الشر فإنه له صدقة . (متفق عليه)

Translation:

Hazrat Abu Musa Al-Ashari narrated that the Messenger of Allah ﷺ said: Charity is must on every Muslim. The people said: If someone does not find (something to do) it, then? He said: He should do work with his own hands and benefit himself and do charity too. They said: If he is not able to do this too or does not do it, then? He said: He should help (and give moral support to) a sad needy person. They said: If he does not do it too, then? He said: He should command what is good. They said: If he does not do it too, then? He said: Then he should stop from (doing) evil and indeed that will be a charity from his side.

Explanation:

Charity is to be made from *Halal* (lawful) earning and not from *Haram* (unlawful) earning. To earn *Haram* is a great sin and whatever is spent from *Haram* earning is not acceptable to Allah. If a person does not spend something in the way of Allah on the people, he should at least provide them moral support. If he does not provide them moral support, he should at least command what is good and forbid what is wrong. If he does not command what is good and forbid what is wrong, he should at least keep himself away from doing evil deeds.

(Hadith No.37)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
كل سلامي من الناس عليه صدقة كل يوم تطلع فيه الشمس يعدل بين
الاثنين صدقة ويعين الرجل على دابته فيحمل عليها أو يرفع عليها
متاعه صدقة والكلمة الطيبة صدقة وكل خطوة يخطوها إلى الصلاة
صدقة ويميط الأذى عن الطريق صدقة . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: Charity is must on every part of a person's body every morning when the sun shines. If he settles the dispute between the two persons, it is a charity. If he helps someone ride on his animal or carry his load, it is (also) a charity. If he says good word to someone, it is (also) a charity. Each step he moves for prayer is (also) a charity. And to remove (any) harmful thing away from the path is (also) a charity.

Explanation:

In Islam every good deed is a charity or *Sadaqah*. Settling a dispute between two people is a charity. Helping someone getting on his conveyance or carrying any load is a charity. Telling good things to the people is a charity. Moving steps for *Salah* (prayer) is a charity. Removing any harmful thing

away from the path is a charity. Allah rewards us on every good deed if it is done for His sake.

(Hadith No.38)

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم خلق كل إنسان من بني آدم على ستين وثلاثمائة مفصل فمن كبر الله وحمد الله وهلل الله وسبح الله واستغفر الله وعزل حجرا عن طريق الناس أو شوكة أو عظما أو أمر بمعروف أو نهى عن منكر عدد تلك الستين والثلاثمائة فإنه يمشي يومئذ وقد زحزح نفسه عن النار .
(الصحيح لمسلم)

Translation:

Hazrat Ayesha narrated that the Messenger of Allah ﷺ said: There are 360 joints in the body of every human. One who says *Allahu-Akbar* (Allah is the greatest), *Lailaha-illallah* (There is no god but Allah), *Subhan-Allah* (Glory be to Allah) and *Astagfirullah* (I ask forgiveness from Allah) and removes a stone or a bone or a thorn away from the path and enjoins what is good and forbids what is wrong and all these act reach the quantity of 360, he will indeed be a person who places his feet on the earth in such a way that he has saved himself from the fire of the Hell.

Explanation:

We learn from this Hadith that we should remember Allah very much. We should praise Him, pay thanks to Him, declare that He is one and ask forgiveness from Him. Together with all this remembrance, we should do *Sadaqah* (charity) in different ways.

(Hadith No.39)

عن أبي ذر قال قال رسول الله صلى الله عليه وسلم إن بكل تسبيحة صدقة وكل تكبيرة صدقة وكل تحميدة صدقة وكل تهليلة صدقة وأمر بالمعروف صدقة ونهي عن المنكر صدقة وفي بضع أحدكم صدقة قالوا يا رسول الله أيأتي أحدنا شهوته ويكون له فيها أجر؟ قال أرأيتم لو وضعها في حرام أكان عليه فيه وزر؟ فكذلك إذا وضعها في الحلال كان له أجر . (الصحيح لمسلم)

Translation:

Hazrat Abu Zarr narrated that the Messenger of Allah ﷺ said: Every *Tasbih* is a charity. Every *Takbir* is a charity. Every *Tahmid* is a charity. Every *Tahlil* is a charity. To enjoin what is good is a charity. To forbid what is wrong is a charity. To have sex with your wife is a charity. The people said: O Messenger of Allah ﷺ! Even the act of satisfying sexual need (with our wives) is a charity? He said: See a person is liable for punishment in case of satisfying his

sexual need by *Haram* (the unlawful way). Similarly, he will be rewarded in case of satisfying his sexual need by *Halal* (the lawful way).

Explanation:

Tasbih refers to praising Allah by saying *Subhan-Allah* (Glory be to Allah). *Takbir* refers to praising Allah by saying *Allahu-Akbar* (Allah is the greatest). *Tahmid* refers to praising Allah by saying *Alhamdulillah* (Praise be to Allah). *Tahlil* refers to praising Allah by saying *Lailaha-illallah* (There is no god but Allah). The present Hadith mentions the different ways of earning the reward of charity. To many of us it will be a surprise to know that if you have sex with your wife, it will also be a charity and thus it will bring you *Sawab* (reward in the Hereafter).

(Hadith No.40)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
نعم الصدقة اللقحة الصفي منحة والشاة الصفي منحة تغدو بإناء
وتروح بآخر . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: To lend a she-camel that gives excessive milk is a good charity. To lend a goat that fills a pot with her milk

both in the morning and the evening is (also) a good charity.

Explanation:

This Hadith teaches us that we should strive to do favours to the people in different ways. We can get reward from Allah if we lend someone something worth benefitting to him like a goat or a she-camel that gives milk in good quantity.

(Hadith No.41)

عن أنس قال قال رسول الله صلى الله عليه وسلم ما من مسلم يغرس غرسا أو يزرع زرعاً فيأكل منه إنسان أو طير أو بهيمة إلا كانت له صدقة . (متفق عليه)

Translation:

Hazrat Anas narrated that the Messenger of Allah ﷺ said: When a Muslim plants a tree or sows a field and then any human or bird or animal eats from it, it becomes a charity (recorded in the account of his deed).

Explanation:

Any good act which benefits the human beings or any other Allah's creature takes the form of a charity and its reward grows like a tree. Such act is also called continuous charity. This is what we learn from this Hadith. Moreover,

the present Hadith also indicates towards the importance of tree plantation in Islam.

(Hadith No.42)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
غفر لامرأة مومسة مرت بكلب على رأس ركي يلهث كاد يقتله
العطش فترعت خفها فأوثقت به بخمارها فترعت له من الماء فغفر لها
بذلك . قيل إن لنا في البهائم أجرا ؟ قال في كل ذات كبد رطبة أجر
. (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: There was a sinful woman who was forgiven (by the Almighty Allah) because once she passed by a place where a thirsty dog was in a pitiable condition and about to die due to extreme thirst. When she saw this, she took off one of her socks and tied it with her veil and threw it into a well to fill it with water and gave the water to the dog. By virtue of this act, she was forgiven (by Allah). The people said: So, are we rewarded even on being good to the animals? He said: Being good to any living thing brings the reward of a charity.

Explanation:

This Hadith teaches us that we should be good and caring towards animals. Animals are also Allah's creation and love for Allah in fact asks for love for all His creation too. We do not know which good act of us can be liked by Allah so much at any time. So we should not underestimate any good action even if it seems small. We saw in the present Hadith that Allah liked that woman's act of giving water to a dog so much that He forgave all her previous sins. So we should seek doing good deeds even to the creatures other than human beings. The present Hadith also indicates towards the importance of care and love towards animals in Islam.

(Hadith No.43)

عن ابن عمر وأبي هريرة قالاً قال رسول الله صلى الله عليه وسلم
عذبت امرأة في هرة أمسكتها حتى ماتت من الجوع فلم تكن تطعمها
ولا ترسلها فتأكل من خشاش الأرض . (متفق عليه)

Translation:

Hazrat Ibn Umar and Abu Hurairah narrated that the Messenger of Allah ﷺ said: There was a woman who was punished (by Allah) for she locked a cat. The cat died of hunger due to being locked and the woman neither gave her food nor freed her so that she might eat on her own from the land insects.

Explanation:

One who is cruel to Allah's creatures is away from Allah's Mercy. Allah does not like him. Animals are also the Allah's creation and to be cruel to them means to displease Allah. We saw in the present Hadith that a woman oppressed an innocent cat and caused her to die and just this act was enough to lead her to the Hell.

(Hadith No.44)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
مر رجل بغصن شجرة على ظهر طريق فقال لأنحن هذا عن طريق
المسلمين لا يؤذيهم فأدخل الجنة . (متفق عليه)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: A man passed by a tree a branch of which was hanging as hurdle in the way. The man said: I will remove it away so that the people might not face problem due to it. This act of his led him to enter *Jannah*.

Explanation:

Being sympathetic towards human beings and doing something that can benefit them or remove their troubles earn a person Allah's love and mercy. We learn from this Hadith that we should leave no opportunity to benefit

others and remove their hurdles in different ways. One of the examples of doing it is to remove away any harmful thing from between the way whether it is street or road.

(Hadith No.45)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
لقد رأيت رجلا يتقلب في الجنة في شجرة قطعها من ظهر الطريق
كانت تؤذي الناس . (الصحيح لمسلم)

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: I saw a man moving freely in *Jannah* because once he cut a tree which would cause trouble to the people (due to being) in (between) the path.

Explanation:

This Hadith gives encouragement to the act of removing anything that is harmful for the people. Such act leads a person to *Jannah* as we saw in the present Hadith.

(Hadith No.46)

عن أبي هريرة قال قلت يا نبي الله علمني شيئا أنتفع به قال اعزل الأذى
عن طريق المسلمين . (الصحيح لمسلم)

Translation:

Hazrat Abu Barzah narrated: I said: O Messenger of Allah ﷺ! Teach me something that can benefit me. He said: Remove (any) harmful thing away from the way of Muslims.

Explanation:

Apparently it is not a big matter to remove any harmful thing, like thorn, stone etc., away from the path. But in reality it has great value in the sight of the Lord if it is done to save Allah's creation from any trouble or harm. So we should not take it lightly. Rather, we should do it whenever we find the opportunity.

(Hadith No.47)

عن عبد الله بن سلام قال لما قدم النبي صلى الله عليه وسلم المدينة جئت فلما تبينت وجهه عرفت أن وجهه ليس بوجه كذاب . فكان أول ما قال أيها الناس أفشوا السلام وأطعموا الطعام وصلوا الأرحام وصلوا بالليل والناس نيام تدخلوا الجنة بسلام . (السنن للدارمي)

Translation:

Hazrat Abdullah bin Salam narrated: When the Prophet ﷺ arrived at *Madinah* I went to him. Just as I had a look on his face I recognized that such blessed face cannot be the face of a liar. The first thing the Prophet ﷺ said at that time

was: O people! Spread Salam, feed the people, keep ties with the relatives, offer *Salah* at night when the people are asleep and you shall enter *Jannah* peacefully.

Explanation:

The blessed face of the Prophet ﷺ was among one of his miracles. It was a sign of his prophet hood. We saw in this Hadith how a *Sahabi* (companion) of the Prophet ﷺ recognized his prophet hood just by having a look on his blessed face. The Prophet ﷺ emphasized in the present Hadith on spreading *Salam* (that is to say *As-Salam-o-Alaikum* – Peace be upon you), giving charity in the form of feeding the poor and hungry, keeping ties with the relatives and standing at night to offer prayer when most of the people fall asleep. All these acts lead a person to enter *Jannah* safely.

(Hadith No.48)

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم اعبدوا الرحمن وأطعموا الطعام وأفشوا السلام تدخلوا الجنة بسلام . (السنن للترمذي)

Translation:

Hazrat Abdullah bin Amr narrated that the Messenger of Allah ﷺ said: Worship Allah, the Most Merciful, feed the

people, spread *Salam* and you shall enter *Jannah* peacefully.

Explanation:

This Hadith is almost similar to the Hadith number 47. In this Hadith the Prophet ﷺ mentioned three things to be done. First is to worship Allah. Second is to feed the people. Third is to spread *Salam*.

(Hadith No.49)

عن أنس قال قال رسول الله صلى الله عليه وسلم إن الصدقة لتطفى غضب الرب وتدفع ميتة السوء . (السنن الترمذي)

Translation:

Hazrat Anas narrated that the Messenger of Allah ﷺ said: Charity puts out the Lord's anger and saves from the tragic death.

Explanation:

We should always seek Allah's pleasure and avoid being a cause of His anger. Doing bad deeds displease Allah whereas doing good deeds please Allah. Displeasing Allah also cause a person to face disastrous death. If we wish to keep away from Allah's anger, earn His pleasure and save ourselves from tragic death, we should give charity as much as we can.

(Hadith No.50)

عن جابر قال قال رسول الله صلى الله عليه وسلم كل معروف صدقة وإن من المعروف أن تلقى أخاك بوجه طلق وأن تفرغ من دلوك في إناء أخيك . (السنن للترمذي)

Translation:

Hazrat Jaber narrated that the Messenger of Allah ﷺ said: Every good deed is a charity. To meet your (Muslim) brother with a smile on your face is (also) a charity. To pour water from your jug into the pot of your (Muslim) brother is a charity (too).

Explanation:

Charity in Islam has a very vast meaning. It includes all good acts done for the sake of Allah. If we just meet any Muslim and have smile on our face, it is a charity. If we pour water from our pot into the pot of any Muslim, it is also a charity. So, the concept of charity in Islam is not limited to helping someone by monetary means.

(Hadith No.51)

عن أبي ذر قال قال رسول الله صلى الله عليه وسلم تبسمك في وجه أخيك صدقة وأمرك بالمعروف صدقة ونهيك عن المنكر صدقة

وإرشادك الرجل في أرض الضلال لك صدقة ونصرك الرجل الرديء
البصر لك صدقة وإماطتك الحجر والشوك والعظم عن الطريق لك
صدقة وإفراغك من دلوك في دلو أخيك لك صدقة . (السنن للترمذي)

Translation:

Hazrat Abu Zarr narrated that the Messenger of Allah ﷺ said: Your smile in front of your (Muslim) brother is a charity. Your commanding of what is good is a charity. Your forbidding of what is wrong is a charity. Your guiding to a person who lost his way is a charity. Your help to a person who is weak in sight is a charity. Your removal of a stone or a thorn or a bone from the path is a charity. Your pouring (of some water) from your jug into the jug of your (Muslim) brother is a charity.

Explanation:

This Hadith tells us about numerous forms of charity. It is charity to meet your brother with a smiling face. It is charity to enjoin what is good. It is charity to forbid what is bad. It is charity to guide a person who has lost his way. It is charity to help a person whose eye sight is weak. It is charity to remove any harmful thing away from the path. It is charity to pour water from your pot into the pot of any Muslim. Just we need to intend sincerely for charity. Then, we will see how different acts of goodness can make us a charity giver.

(Hadith No.52)

عن سعد بن عبادَةَ قال يا رسول الله إن أمَّ سعد ماتت فأَي الصدقة أفضل؟ قال الماء . فحفر بئرا وقال هذه لأُمِّ سعد . (السنن للنسائي)

Translation:

Hazrat Sa'd bin Ubadah narrated that he said: O Messenger of Allah ﷺ! Umme Sa'd has passed away. So, what charity is better? He said: Water. So, he built a well of water and said: This is (a charity from the side) of Umme Sa'd.

Explanation:

We learn from this Hadith that we can give charity from the side of our deceased relatives. Water has been called a best charity in this Hadith. We can see that water serves as a best means for helping people in so many ways. Water quenches our thirst. We use it in cooking food. We use it in taking bath, washing our clothes etc. In short, water is an unavoidable necessity of our life.

(Hadith No.53)

عن أبي سعيد قال قال رسول الله صلى الله عليه وسلم أيما مسلم كسا مسلما ثوبا على عري كساه الله من خضر الجنة وأيما مسلم أطعم

مسلماً على جوع أطعمه الله من ثمار الجنة . وأيماً مسلم سقا مسلماً
على ظمأ سقاه الله من الرحيق المختوم . (السنن للترمذي)

Translation:

Hazrat Abu Said narrated that the Messenger of Allah ﷺ said: Allah shall make such Muslim wear a green dress of *Jannah* who made another Muslim wear a dress when he was deprived of clothes; and Allah shall make such Muslim eat from the fruits of *Jannah* who made another Muslim eat food when he was hungry; and Allah shall make such Muslim drink from the sealed nectar who made another Muslim drink water when he was thirsty.

Explanation:

Getting clothes to someone who does not have clothes, feeding someone who is hungry and quenching someone's thirst are the acts which earn great rewards in the Hereafter. If we look deeply into the nature of all these three acts, we will find that they share a common essence and that is to help Allah's creation in different ways.

(Hadith No.54)

عن فاطمة بنت قيس قالت قال رسول الله صلى الله عليه وسلم إن في
المال لحقاً سوى الزكاة ثم تلا (ليس البر أن تولوا وجوهكم قبل
المشرق والمغرب) الآية . (السنن للدارمي)

Translation:

Hazrat Fatimah bint Qais narrated that the Messenger of Allah ﷺ said: There is a right (too) in the wealth besides (the right of) *Zakat*. Then he recited (this verse of the Quran): Righteousness is not that you turn your faces towards the east or the west.

Explanation:

Zakat is one of the fundamental pillars of Islam. There are certain conditions the fulfilment of which makes the payment of *Zakat* mandatory for a Muslim. It is also called compulsory charity. The present Hadith teaches us that we should not limit the act of spending in the way of Allah to *Zakat* only. Other than *Zakat* too we should spend in His way.

(Hadith No.55)

عن بهيسة عن أبيها قالت قال يا رسول الله ما الشيء الذي لا يحل منعه ؟ قال الماء . قال يا نبي الله ما الشيء الذي لا يحل منعه ؟ قال الملح . قال يا نبي الله ما الشيء الذي لا يحل منعه ؟ قال أن تفعل الخير خير لك . (السنن لأبي داود)

Translation:

Hazrat Buhaisah narrated from her father that he said: O Messenger of Allah ﷺ! What is the thing that is prohibited

to say no for? The Prophet ﷺ said: Water. He said (again): O Prophet of Allah ﷺ! What is the thing that is prohibited to say no for? The Prophet ﷺ said: Salt. He said (once again): O Prophet of Allah ﷺ! What is the thing that is prohibited to say no for? The Prophet ﷺ said: Doing every good deed is better for you.

Explanation:

This Hadith teaches us that we should not say no to someone who asks water or salt from us. The scholars of Hadith write under the interpretation of the present Hadith that if someone is suffering from scarcity of water or salt he will not become sinful for saying no to give these things. The prohibition here is not meant for prohibition by religious law but by common law.

(Hadith No.56)

عن جابر قال قال رسول الله صلى الله عليه وسلم من أحيا أرضا ميتة
فله فيها أجر وما أكلت العافية منه فهو له صدقة . (السنن للدارمي)

Translation:

Hazrat Jabir narrated that the Messenger of Allah ﷺ said: Whoever brings a dead land to life there will be a reward for him and whatever is eaten (from that land) by the animals it will be a charity (from his side).

Explanation:

One who brings dead land to life and grows therein the things to eat actually provides source for eating to the different creatures of Allah. Animals, for example, eat from over there. When the creatures of Allah benefit from that land, Allah adds reward to the deeds account of one who brought it to life.

(Hadith No.57)

عن البراء قال قال رسول الله صلى الله عليه وسلم من منح منحة لبن أو ورق أو هدى زقاقا كان له مثل عتق رقبة . (السنن للترمذي)

Translation:

Hazrat Baraa narrated that the Messenger of Allah ﷺ said: Whoever lends somebody an animal that gives milk, or (lends somebody) silver or guides somebody on his way to some street he will get the reward of releasing a slave.

Explanation:

Allah is pleased when the human beings help each other. Lending someone an animal which can give milk in good quantity or lending any other thing worth benefitting or guiding someone who has lost his way are the different acts of help and they bring a person great reward in the Hereafter.

(Hadith No.58)

عن أنس قال قال رسول الله صلى الله عليه وسلم أفضل الصدقة أن
تشبع كبدًا جائعًا . (شعب الإيمان للبيهقي)

Translation:

Hazrat Anas narrated that the Messenger of Allah ﷺ said:
The best charity is that you fill an empty stomach (with
food).

Explanation:

A person feels very much troubled when he is hungry and
suffering from starvation. It is a big temptation. In such
situation, if someone comes to him and gives him food to
satisfy his hunger, he serves as a mercy from Allah to him.
We see in the present Hadith how much Allah likes such
person who brings food to the hungry.

(Hadith No.59)

عن أم بجيد قالت قال رسول الله صلى الله عليه وسلم ردوا السائل ولو
بظلف محرق . (السنن للنسائي)

Translation:

Hazrat Umme Bujaid narrated that the Messenger of Allah ﷺ said: Return a beggar with something even if it is a cooked hoof.

Explanation:

This Hadith teaches us that we should not say no to one who asks in the name of Allah from us. We should not feel ashamed to give little things in charity if we do not have big things.

(Hadith No.60)

عن ابن عباس قال سمعت رسول الله صلى الله عليه وسلم يقول ما من مسلم كسا مسلما ثوبا إلا كان في حفظ من الله مادام عليه منه خرقة . (المسند لأحمد)

Translation:

Hazrat Ibn Abbas narrated: I heard the Messenger of Allah ﷺ said: Any Muslim who makes another Muslim wear a dress he will stay in protection from Allah till a single piece of that dress exists.

Explanation:

We learn from this Hadith that getting some dress to someone who is deprived of it serves as a long lasting charity.

(Hadith No.61)

عن عبد الله بن مسعود يرفعه قال ثلاثة يحبهم الله رجل قام من الليل يتلوا كتاب الله ورجل يتصدق بصدقة يمينه يخفيها أراه قال من شماله ورجل كان في سرية فانهمز أصحابه فاستقبل العدو . (السنن للترمذي)

Translation:

Hazrat Abdullah bin Masud narrated: Three men are loved by Allah. First is a man who stands at night to recite the Quran. Second is a man who gives charity from his right hand in such a way that his left hand is not aware of it. Third is a person who is in a battle (*Jihad*) and his companions retreat and so he (alone) fights the enemy.

Explanation:

Reciting the Holy Quran at night has special virtues. Allah loves such person who sacrifices his sleep and wakes up at night to read His Holy Book. According to other Ahadith, a person gets 10 rewards on each letter of each word of the Quran he recites. There is another man who is loved by Allah and he is the one who gives charity and does not

make it a show. Rather, he remains modest. Allah also loves such person who is so brave that when he fights in the way of Allah he does not retreat even if his fellows leave him alone in the battlefield and run away.

(Hadith No.62)

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استعاذ منكم بالله فأعينوه ومن سأل بالله فأعطوه ومن دعاكم فأجيبوه ومن صنع إليكم معروفا فكافئوه فإن لم تجدوا ما تكافئوه فادعوا له حتى تروا أن قد كافأتموه . (المسند لأحمد)

Translation:

Hazrat Ibn Umar narrated that the Messenger of Allah ﷺ said: Whoever asks you refuge in the name of Allah, give him refuge; and whoever begs you in the name of Allah, give him; and whoever calls you in the name of Allah, answer his call; and whoever does good to you, compensate him and if you are not able to compensate, then pray for him till you feel that the compensation is done.

Explanation:

This Hadith teaches us that whenever we are asked to do any right action in the name of Allah we should not refuse. We must answer the call. The name of Allah must be

enough for us to do any right action. Moreover, if someone does favour to us, we should strive to do the same to him too. In case we do not find capacity to return a favour with a favour, we should constantly pray to Allah for that person's well being.

(Hadith No.63)

عن جابر قال قال رسول الله صلى الله عليه وسلم لا يسأل بوجه الله إلا الجنة . (السنن لأبي داود)

Translation:

Hazrat Jaber narrated that the Messenger of Allah ﷺ said: One should not ask (anything) in the name of Allah except *Jannah*.

Explanation:

The scholars of Hadith have stated two possible meanings of this Hadith. First meaning is that we should not ask anything in the name of Allah from any one because the thing which is worth asking in the name of Allah is *Jannah* and no one can give *Jannah* except Allah. Second meaning is that we should ask *Jannah* from Allah in His name. Any worldly thing is not worth asking from Him in His name. We should say: O Allah, we ask you by means of Your name to enter us into *Jannah*.

(Hadith No.64)

عن أبي ذر قال قال رسول الله صلى الله عليه وسلم ما من عبد مسلم
ينفق من كل مال له زوجين في سبيل الله إلا استقبلته حجة الجنة
كلهم يدعوه إلى ما عنده . قلت وكيف ذلك ؟ قال إن كانت إبلا
فبعيرين وإن كانت بقرة فبقرتين . (السنن للنسائي)

Translation:

Hazrat Abu Zarr narrated that the Messenger of Allah ﷺ said: Whoever spends from his wealth the things in pairs in the way of Allah he will be called by all the gatekeepers of Jannah with their blessings. Hazrat Abu Zarr said: How does a person do so? The Prophet ﷺ said: If it is (the charity of) camel he gives two camels and if it is (the charity of) cow he gives two cows.

Explanation:

The Prophet ﷺ has told in this Hadith the virtues of giving charity in the form of the things in pairs. He has also made us understand it by the example of two cows and two camels. The scholars of Hadith have written in the light of different Ahadith more examples of it like two clothes, two *dinars*, two *dirhams* etc.

(Hadith No.65)

عن مرثد بن عبد الله قال حدثني بعض أصحاب رسول الله صلى الله عليه وسلم أنه سمع رسول الله صلى الله عليه وسلم يقول إن ظل المؤمن يوم القيامة صدقته . (المسند لأحمد)

Translation:

Hazrat Marsad bin Abdullah narrated that some companion of the Prophet heard the Prophet ﷺ saying: Verily the shade over a believer on the Judgment Day will be his charity.

Explanation:

Charity brings a person various blessings of Allah. One of the benefits of charity which a person will receive on the Day of Judgment is that it will serve as a shade for him and save him from the extreme heat of the Judgment Day.

(Hadith No.66)

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم من وسع على عياله في النفقة يوم عاشوراء وسع الله عليه سائر سنته . قال سفيان إنا قد جربناه فوجدناه كذلك . (تجريد الصحاح لرزين)

Translation:

Hazrat Ibn Masud narrated that the Messenger of Allah ﷺ said: Whoever extends in spending on his family on the Ashura day Allah will extend (in bestowing) upon him throughout the year. Hazrat Sufyan said: We have experienced it and found the same (result as told by the Prophet).

Explanation:

The present Hadith indicates towards one of the virtues of Ashura, the 10th day of the Islamic month of Muharram. He who increases spending from *Halal* (lawful) earning on his family on this day Allah is pleased with him and rewards him.

(Hadith No.67)

عن أبي أمامة قال قال أبو ذر يا بني الله أ رأيت الصدقة ماذا هي ؟ قال
أضعاف مضاعفة وعند الله المزيد . (المسند لأحمد)

Translation:

Hazrat Abu Umamah narrated that Hazrat Abu Zarr said: O Prophet of Allah ﷺ! What is the reward of charity? He said: Double of double. And Allah gives even more.

Explanation:

Allah loves a person who spends in His way. He rewards him very much. He blesses him in this world as well as in the Hereafter.

(Hadith No.68)

عن أم سلمة قالت قلت يا رسول الله ألي أجر أن أنفق على بني أبي سلمة ؟ إنما هم بني فقال أنفقي عليهم فلك أجر ما أنفقت عليهم .
(متفق عليه)

Translation:

Hazrat Umme Salamah narrated: I said: O Messenger of Allah ﷺ! I spend on the children of Abu Salamah since they are my children, too. Will I get any reward (in doing so)? Spend on them and you shall get reward on whatever you spend (on them).

Explanation:

This Hadith teaches us that we should spend on our family without any hesitation. To spend on them is also a charity. We earn reward from Allah when we spend on them from our *Halal* (lawful) earning.

(Hadith No.69)

عن أبي هريرة وحكيم بن حزام قالا قال رسول الله صلى الله عليه وسلم خير الصدقة ما كان عن ظهر غنى وأبدأ بمن تعول . (الصحيح البخاري)

Translation:

Hazrat Abu Hurairah and Hazrat Hakeem bin Hizam narrated that the Messenger of Allah ﷺ said: The best charity is one which is done free of concern. Begin giving charity to those (people who are) under you.

Explanation:

This Hadith teaches us that we should not feel reluctant to give charity. We should do it openheartedly. While giving charity we should first see the people who are dependent on us and they are our families.

(Hadith No.70)

عن أبي مسعود قال قال رسول الله صلى الله عليه وسلم إذا أنفق المسلم نفقة على أهله وهو يحتسبها كانت له صدقة . (متفق عليه)

Translation:

Hazrat Abu Masud narrated that the Messenger of Allah ﷺ said: When a Muslim spends on his family and seeks the

reward (from Allah on this spending) it becomes a charity (from his side).

Explanation:

This Hadith encourages us to spend on our family from our lawful earning and seek reward from Allah. He will bestow upon us His blessings in both the worlds.

(Hadith No.71)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
دينار أنفقته في سبيل الله ودينار أنفقته في رقبة ودينار تصدقت به على
مسكين ودينار أنفقته على أهلك أعظمها أجرا الذي أنفقته على أهلك
(الصحيح لمسلم) .

Translation:

Hazrat Abu Hurairah narrated that the Messenger of Allah ﷺ said: There is a *Dinar* which you spend in the way of Allah; there is a *Dinar* which you spend in getting a slave released; there is a *Dinar* which you give to a beggar; and there is a *Dinar* which you spend on your family. So, the *dinar* which you spend on your family is greater in reward (than the other *Dinars*).

Explanation:

We should spend money in the way of Allah. '*In the way of Allah*' here refers to *Jihad, Hajj* and the acts wherein the willingness of only Allah is the objective and not of any human being. We should also spend it in getting any slave free. We should also spend it by giving it to any beggar. We should also spend it on our family. The present Hadith tells us that we get more reward from Allah when we spend money on our family than in any other form.

(Hadith No.72)

عن ثوبان قال قال رسول الله صلى الله عليه وسلم أفضل دينار ينفقه الرجل دينار ينفقه على عياله ودينار ينفقه على دابته في سبيل الله ودينار ينفقه على أصحابه في سبيل الله . (الصحيح لمسلم)

Translation:

Hazrat Sauban narrated that the Messenger of Allah ﷺ said: The best *Dinar* in reward is one which you spend on your family; and there is a *Dinar* which you spend on your animal (for use) in the way of Allah; and there is a *Dinar* which you spend on your friends in the way of Allah.

Explanation:

We have been encouraged to spend on our family (from lawful earning) in this Hadith. We have also been

encouraged that we should continue to spend on our animals for use in the way of Allah and on our companions in the way of Allah. '*In the way of Allah*' here refers to *Jihad*, *Hajj* and the acts wherein the willingness of only Allah is the objective and not of any human being.

(Hadith No.73)

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم ألا أخبركم بخير الناس؟ رجل ممسك بعنان فرسه في سبيل الله . ألا أخبركم بالذي يتلوه؟ رجل معتزل في غنيمة له يؤدي حق الله فيها . ألا أخبركم بشر الناس رجل يسأل بالله ولا يعطي به . (السنن للترمذي)

Translation:

Hazrat Ibn Abbas narrated that the Messenger of Allah ﷺ said: Should not I tell you about the best of all people? He is a person who keeping the rein of his horse in his hands goes out in the way of Allah (for *Jihad*). The second best person is one who keeps himself among his goats fulfilling the rights of Allah towards him therein. And should not I tell you about the worst of all people? He is the one who is asked in the name of Allah and he does not give.

Explanation:

The first best person told in the Hadith is one who has a passion of *Jihad*. He remains always ready for *Jihad*. The

second best person is one who takes his animals and goes somewhere like jungle and lives there taking care of his animals and fulfils the rights of Allah to him towards them. The bad person is one who either asks in the name of Allah or rejects to give the one who asks him in the way of Allah.

(Hadith No.74)

عن ميمونة بنت الحارث أنها أعتقت وليدة في زمان رسول الله صلى الله عليه وسلم فذكرت ذلك لرسول الله صلى الله عليه وسلم فقال لو أعطيتها أخوالك كان أعظم لأجرك . (متفق عليه)

Translation:

Hazrat Maimunah bint Al-Haris narrated: I released a slave girl in the time of the Prophet ﷺ and told about it to the Prophet ﷺ. He said: If you had presented her to your uncle, it would have been better.

Explanation:

If a person releases a slave, it will be a charity. But if he gives it to someone needy among his relatives it will bring him double benefits. One is that he will be rewarded by Allah for charity. The other is that he will be rewarded by Allah for keeping ties with his relatives.

(Hadith No.75)

عن أبي هريرة رضي الله عنه قال يا رسول الله أي الصدقة أفضل ؟ قال
جهد المقل وابدأ بمن تعول . (السنن لأبي داود)

Translation:

Hazrat Abu Hurairah narrated: I said: O Messenger of Allah ﷺ! Which charity is better? He said: That is an endeavour in doing charity by one who has limited means. Begin giving charity to those (people who are) under you.

Explanation:

This Hadith encourages us to give charity even if we have limited means. Allah likes a person who has a passion for spending in His way and giving charity. This passion leads him to strive for spending in His way even in unfavourable circumstances. The present Hadith also teaches us that whenever we start giving charity we should seek those who are dependent on us and they are our families. But this is about *Nafli Sadaqat* (optional charities) and not about *Zakat* (compulsory charity) for *Zakat* is not allowed to give away to your family like your wife or children.

(Hadith No.76)

عن سلمان بن عامر قال قال رسول الله صلى الله عليه وسلم الصدقة على المسكين صدقة وهي على ذي الرحم ثنتان صدقة وصلة . (المسند لأحمد)

Translation:

Hazrat Sulaiman bin Amir narrated that the Messenger of Allah ﷺ said: To feed a destitute brings one reward and to feed a relative brings two rewards - a reward of charity and a reward of keeping ties with the relatives.

Explanation:

Giving food to a destitute is a worth rewarding act. Allah is pleased when someone does it. It is a sign of care and sympathy towards Allah's creation. But, Allah is more pleased when someone gives food to somebody needy among his own relatives and Allah gives him two rewards for he gave charity on one hand and on the other hand he helped his relative.

(Hadith No.77)

عن أبي هريرة قال جاء رجل إلى النبي صلى الله عليه وسلم فقال عندي دينار فقال أنفقه على نفسك قال عندي آخر قال أنفقه على ولدك قال

عندي آخر قال أنفقه على أهلك قال عندي آخر قال أنفقه على
خادمك . قال عندي آخر قال أنت أعلم . (السنن لأبي داود)

Translation:

Hazrat Abu Hurairah narrated: A man came to the Messenger of Allah ﷺ and said: I have a *Dinar*. He said: Spend it on yourself. The man said: I have another. He said: Spend it on your children. The man said: I have another. He said: Spend it on your wife. The man said: I have another. He said: Spend it on your servant. The man said: I have another. He said: You know better.

Explanation:

This Hadith teaches us that a person should spend his wealth on his children. He should also spend it on his wife. He should also spend it on his servants. He should also spend it on his relatives. According to other Ahadith, if someone spends on his family, he will earn the reward of giving charity.

(Hadith No.78)

عن عمر بن الخطاب رضي الله عنه قال حملت على فرس في سبيل الله فأضاعه الذي كان عنده فأردت أن أشتريه وظننت أنه يبيعه برخص فسألت النبي صلى الله عليه وسلم فقال لا تشتريه ولا تعد في صدقتك

وإن أعطاكه بدرهم فإن العائد في صدقته كالكلب يعود في قيئه .
(متفق عليه)

Translation:

Hazrat Umar bin Khattab narrated: I gave somebody a horse in the way of Allah. But, he could not guard it. I wished to purchase it from him thinking he would sell it to me in some low price. So, I asked the Prophet ﷺ about this matter. He said: Don't purchase it and don't take back your charity even if it amounts to a *Dirham* because one who takes back his charity is like a dog who takes back his vomit into his mouth.

Explanation:

This Hadith teaches us that we should not look for taking back something once we have given it in charity to someone.

(Hadith No.79)

عن عائشة قالت يا رسول الله إن لي جارين فألى أيهما أهدي ؟ قال
إلى أقربهما منك بابا . (الصحيح للبخاري)

Translation:

Hazrat Ayesha narrated: I said: O Messenger of Allah ﷺ! I have two neighbours. Which of them should I give things

(in charity)? He said: To one whose door is nearer to you than the other.

Explanation:

This Hadith teaches us that we should take care of our neighbours. We should help them. We should share with them whatever is cooked in our house. When we start giving away something to our neighbours we should seek first the one who lives nearer to us than other neighbours.

(Hadith No.80)

عن أبي ذر قال قال رسول الله صلى الله عليه وسلم إذا طبخت مرقة فأكثر ماءها وتعاهد جيرانك . (الصحيح لمسلم)

Translation:

Hazrat Abu Zarr narrated that the Messenger of Allah ﷺ said: When you cook (some) liquid food, increase water in it so that you may be able to share it with your neighbour.

Explanation:

This Hadith shows the importance of taking care of neighbours. We have been commended here to make such adjustments in the food we are cooking that can enable us to help our neighbour by it. This Hadith also gives an underlying message of love and sympathy for the people who are living in our neighbourhood. Allah is pleased when

we help our neighbours in any way. He is very much pleased when we satisfy their hunger by giving them food.

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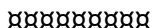
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CONTACT NO. 021-34592065, 0300-3378672

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